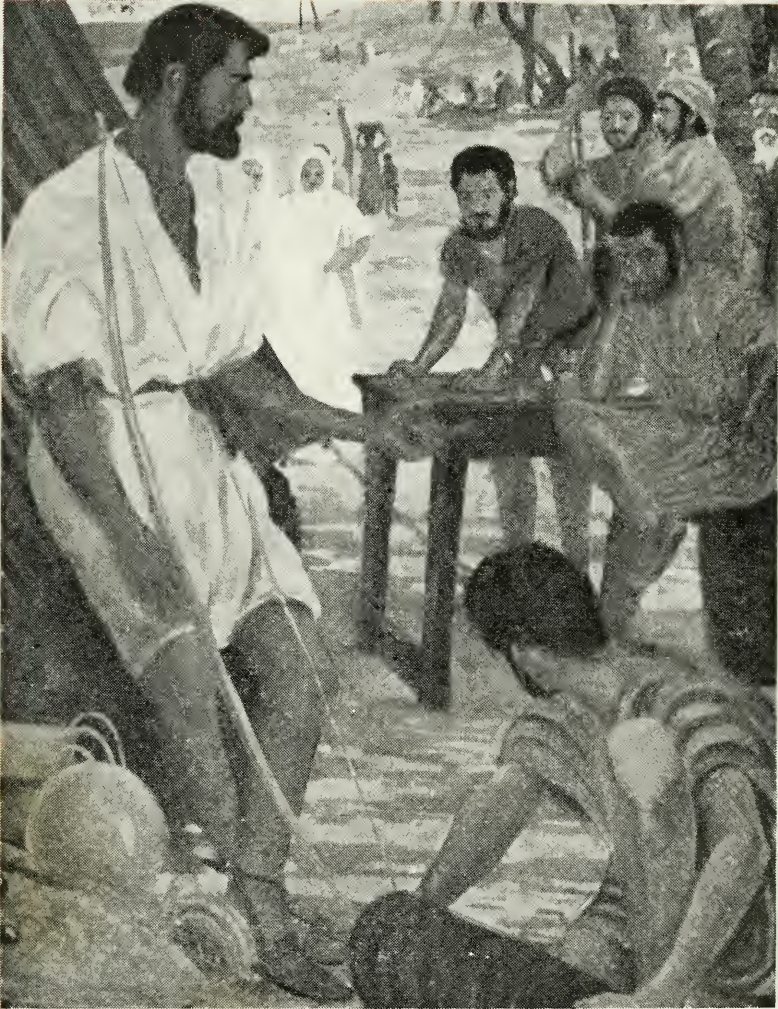


December 7
1939

Millennial Star



The Nephites In The Wilderness

POETRY

INCIDENT TO PROGRESS

Three elms stood here on Franklin Hill.
They looked so nice across the street;
In wintertime so tall and still,
So calm and cool in summer's heat.

I used to sit out on the porch
And watch those elm trees by the hour,
Lit up at sunset like a torch
Or bathing in a sudden shower.

But since there's been this heavy load
Of auto traffic through the town,
They've had to widen out the road
And cut my—cut those elm trees down.

—*Baron Ireland*



DOUBT vs. FAITH

Doubt sees the obstacles, faith sees the way;
Doubt sees the darksome night, faith sees the day;
Doubt dreads to take the step, faith soars on high;
Doubt questions: "Who believes?" Faith answers, "I."

—Author Unknown to STAR

PRAYER

Prayer is a wall of pearl; its cooling shadows lie
Upon a fevered heart and still its anguished cry;
Its high, white bulwarks stand between a soul and sin:
No wrong can scale its heights; no evil pass therein.

—*Miranda Snow Walton*

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149 Nightingale Lane, S.W.12.

Battersea 4510

But he that shall endure unto the end, the same shall be saved.—Matthew 24: 13



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THIS WEEK'S COVER

A Book of Mormon oil painting by Elder J. Leo Fairbanks is reproduced on this week's cover. "The Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and all those who would go with me . . . we did observe to keep the commandments of the Lord in all things . . . I did teach my people to build buildings . . . and did cause my people to be industrious, and to labour with their hands."

(2 Nephi, Chapter 5)



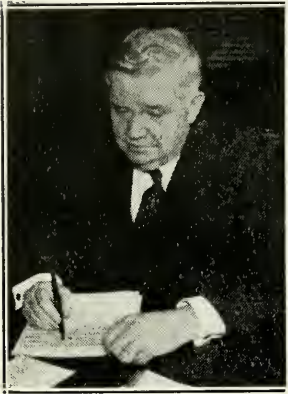
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How does the Book of Mormon aid us in finding solutions to the social problems of the world? See page 778.

The actuality of eternal life is discussed. See page 776.

Doubt

By PRESIDENT J. REUBEN CLARK, JR.



President J. Reuben Clark, Jr.

THE mysterious relationship between our temporal lives and our spiritual lives is deep and intimate. Indeed, in one aspect biological man and spiritual man are identical and in all other aspects they so imperceptibly merge, that neither is complete without the other. These facts are expressed in the formulas:

“For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy.”

And again:

“All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes;

“We cannot see it; but when our bodies are purified we shall see that it is all matter.”

Thus, and because of this relationship, every act of our so-called mortal body leaves its imprint—perhaps indelible—upon its eternal companion, the spiritual body. The scars that disfigure or hallow the one, either mar or ennoble the other.

These laws of intimate, all but identic relationship, obtain in the realm of thought and morals, as well as in the realm of act.

Speaking to the multitudes on the mountains, the Master said:

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

“But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. . . .

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” (Matt. 5: 21, 22, 27, 28)

Under this principle there is no thought so fleeting that it does not leave its tracery upon the spirit. Every thought we think, even without its act, deeply carves its own record and brings about its own fruit. The story of our lives is written out upon our souls as on a scroll.

The fleshly body and the spiritual body may grow together to perfection. This is as God willed it, for the Master said:

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt. 5: 48)

It is a comforting thought that the fleshly body, however bent, twisted, and hideously deformed with pain, disease; or

accident, may, with righteous act and thought, yet house a spiritual body of ethereal loveliness. And on the other hand, a fleshly body of surpassing beauty may, with degrading life and evil thought, dwarf and twist into shocking disfigurement a perfect spirit of divine form. The one is a Job befouled with disease, but with a great and noble spirit; the other is a Jezebel or an Herodias, beautiful in fleshly form, but with a spirit of terrifying repulsiveness.

Thus evil thought dwarfs and makes hideous the spirit, while doubt and disbelief cast their darkening shadows over its growth.

Never before have the things of the spirit come to such a measure of disrespect and disregard as now, nor the things of the body to such a degree of glory and coveted possession for themselves and for their own sakes. Some reflection on this fact may well be taken by all of us.

Fundamental to such matters is the eternal truth, spoken by our Lord and Saviour to the people and His disciples:

“For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8: 36)

If every man could come to a knowledge that even as he has a mortal body, so he has a spiritual body, and that his spiritual body existed eternities before he came here; if every man could sense that his spirit is co-existent with God, being with Christ “in the beginning with the Father;” if every man could come to know that this life here is but a minute and temporary pause of time between two eternities—the Messiah Himself lived only some thirty-odd years; if every man could come to the knowledge that he has a life coming after this life, and that his life in these coming eternities is shaped by his life here, indeed, even by the things he thinks here—for again the Saviour declares, speaking to the Pharisees who charged Him with being in league with Beelzebub:

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

“For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” (Matt. 12: 36, 37);

If every man could come to a knowledge of the truth of Christ’s prayer in Gethsemane:

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17: 3); if every man could make part of himself these ultimate truths, then would salvation come to the earth and peace and joy live and abide among men, and every man would reach the destiny God planned out for him.

But doubt of all these truths too often comes early upon us, almost from the cradle, and doubt is the father of unbelief, and unbelief is the father of sin, and “the wages of sin is death.” Doubt is thus the ultimate source of death. Why should we not strike down doubt and so meet and kill death at its birth?

Doubt, doubt that God lives, that life is eternal, that Jesus is

the Messiah, that the righteous life is commanded, that the glory of intelligence, which has been declared to be the glory of God, is the reward of the faithful—these doubts never rest nor sleep. They weigh down always upon us. They have already stood at your side, ready to go with you in your work or in your play.

These doubts may be built out of the flimsiest of materials, the most unstable of so-called facts, the most tentative hypotheses, the most illogical of postulates and premises, and yet, being thus, they will insolently demand that you let them crumble to dust the very pillars of eternity.

A young bishop told me the other day that when as a returned missionary he went back to finish his college work, his philosophy teacher sought to cast doubt on the existence of the spirit by some such moronic queries as, had the young student ever seen his spirit, or knew how tall it was, or the colour of its eyes or hair, or how much it weighed. It was too bad that the education of this teacher had been so narrow. A very little science would have taught him how much there is in the universe that has neither dimension, colour, weight, nor substance for the mortal eye, and yet that is of the essence of that universe. I am thinking at the moment of electricity, one of the great forces that dominate and control so-called matter, even if it be not matter itself. Visual quality is not the sole test of existence.

The existence of all the things that even doubt itself accepts as actual, is not always proved by the same instruments and by the same methods. Not all compounds are thrown down by the same reagents. Not all forces can be measured by a voltmeter, nor may they be all weighed in a balance. Some forces cannot be captured and handled at all for appraisal, but must be measured by their apparent effect upon substances.

So we are not unscientific when we ask that matters of the spirit be evidenced, tested, appraised, and measured by the instruments, the means, and the methods to which spiritual influences are amendable and susceptible, and by the experiments prescribed and proved for establishing their reality and existence. We shall not be unreasonable in demanding that this principle be met.

The conditions of spiritual experiments may in one view be seen as the equivalents to weight, proportion, time, temperature, pressure, in the field of natural science. Christ, teaching in the Temple during the Feast of the Tabernacles, declared the sum of these conditions thus:

“My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” (John 7: 16, 17)

As Paul said to the Corinthians: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (I Cor. 2: 14)

Build always for the inner spiritual man, and joy will ever be your lot whether in the hovel or in the home.



Judging Values

By BELLE S. SPAFFORD

FROM THE RELIEF SOCIETY MAGAZINE

THE great difficulty with human-kind is that it knows so poorly how to pursue its own best interests. People generally are genuinely anxious to better their own conditions, but all too often strive to do so through satisfying their immediate selfish desires. This isn't a thing for which we should be too severely criticised, for after all, we are still but children; the fine qualities of God-like judgment are in us as yet undeveloped.

We use money as a standard of value. Yet, to one unschooled in the use of money as a standard of value, something of far less intrinsic worth, fulfilling a desire resulting from past experience, would be valued more highly. A small child allowed the choice between an ice-cream cone and a pound note would not hesitate in choosing the ice cream cone. We who are more sophisticated, counting ourselves mature in our judgments, smile indulgently at such a choice.

But we may well look to ourselves and see if we, like the child, are not seeking present gain rather than future good. Given a choice between such things as worldly pleasure, association which brings excitement, power, or material gain on the one hand and on the other the opportunity for service in the kingdom of God, which brings incitement to do good and results in development of spiritual strength enabling us to achieve eternal life, we too frequently show the immature judgment of a child and like him choose the thing of lesser value which satisfies our immediate selfish desire—we choose the ice-cream cone.

The Lord recognized this tendency in man when He said, "Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you."

Works Will Win

By ELDER SAMUEL S. MUSSER

THE time, the Middle Ages; the place, any continental village where seeds of superstition and intrigue find nourishing soil in the market places in which the unenlightened proletariat gathers to spend a leisure hour.

A member of one of the parasitic cults enters the crowd in the Square and brandishing a piece of metal, says:

"Do you see what I hold in my hand? A piece of worthless brass. Watch closely . . . hzbdkadabza limfilk . . . hzbdkadabza . . ."

"What does the alchemist say?" asks one of the onlooking citizens.

"That is a magical hokus-pokus," replies another. "It will convert the base metal into gold."

"Do you understand the process?"

"That is not for you and me. The mysterious formula is known only to the alchemist. Look, someone approaches."

A man laden with test tubes and chemicals enters the group. He is obviously a member of the new fanatical class of men which call themselves the "Champions of Scientific Truth."

"What falsehood do you preach?" asks the newcomer.

Says the alchemist: "You had better watch your tongue. I have just changed a strip of common brass into valuable gold."

"I am sorry to disappoint you," returns the scientist, "but that is an impossibility without going through the prescribed laboratory treatment."

The citizens murmur . . .

The alchemist remonstrates timidly, "You cannot change our beliefs with your new fangled theories."

The scientist appeals to the crowd:

"Don't let this man deceive you! The day of the sorcerer has past. We are on the threshold of the reign of scientific truths, one of which I bring to you. If this man is to obtain a certain effect, his honesty of purpose avaleth him nothing unless he subscribes to the incident causes. Chemical results can be obtained only when the physical laws controlling those results have been obeyed. To get them in any other way is unthinkable."



"The day of the sorcerer has passed."

The scene changes. The time, 1939; the place, the same village.

With commendable sincerity, a religionist is pleading with the people gathered around him.

"My friends, I am giving salvation and eternal life free to all. You will be required to do nothing but say: 'I believe.'"

"Can that be sufficient?" queries an onlooker.

"Yes," says another. "'I believe' is a very popular combination of words which will instantaneously change a sinner into a righteous man."

"Can you explain this mystery?"

"Oh no; God didn't mean us to understand anything about salvation. Look who comes."

A young man armed with spiritual guidance and latter-day revelation enters the group.

"What is your claim," he asks the speaker.

The religionist replies, "I am offering salvation to those who say that they 'believe.'"

"I see that you are conscientious in your message, but that is not enough. Salvation cannot be had by anyone unless *all* the principles of the Gospel of Jesus Christ, of which 'belief' is only one, are complied with."

The citizens murmur . . .

The religionist savagely asserts, "But I am saved, and nothing you can say will alter that fact."

The young man appeals to his hearers.

"My brothers and sisters, the age of superstition has passed. I bring you truth! If you want eternal life, you must obey the rules upon which eternal life is based. There is no alternative. As there are material laws in the physical realm, so are there spiritual laws in the celestial realm.

"As the pseudo-scientists in the Middle Ages were searching for a quick way to prosperity, many are looking today for a convenient way to heaven, and they endorse the cheapest and easiest thing on the religious market. But I promise you in the name of the Lord that what you have hereafter will be the result of what you have *done* here. Works will win when wishy washy wishing won't!"



"Faith is the root of all works. A root that produceth nothing is dead."—Wilson



SHEFFIELD DISTRICT CONFERENCE SCHEDULED

SAINTS and friends of the Church in the Sheffield District will hold their conference, under the supervision of the district presidency, on Sunday, December 10th, in the Latter-day Saint Chapel, corner of Ellesmere and Lyons Roads. Meetings will be held at 10 and 11 a.m., and 2.30 p.m. Mission authorities will be in attendance.

THURSDAY, DECEMBER 7, 1939

EDITORIAL

If Winter Comes

THE cover on last week's STAR was an autumn scene in Britain, and in describing it we used the poet's words, "If winter comes, can spring be far behind?" This question bids us look through the present bleakness of the season to the spring which is sure to follow. The hope of such awakening is shared by all mankind and refers not only to the changing seasons of the year, but to the eternal spring of immortality. Hope throughout the ages has whispered courage in the face of death.

A belief that death is not the end of man's hopes and dreams is both rational and normal. In fact it is instinctive, it is a heart hunger to which the universe cannot be unresponsive.

The wisest men of the ages have given the best thought of their time to the question of immortality. It has been the dream of all the prophets and the sages of the past. The deepest thinkers who have left their thoughts in writing affirm the truth of immortality. Poets have caught the vision, and throughout the ages have sung to us of faith and hope. When Tennyson penned the line, "Sunset and evening star, and one clear call for me," the dawn was included in his vision when he hoped to meet his Pilot face to face.

The Tomb Is Not A Blind Alley

VICTOR Hugo, when approaching the age when men expect to hear their name in the universal roll call, wrote these words: "The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. For half a century I have been writing my thoughts in prose, verse, history, drama, romance, traditions, satire, ode, and song. I have tried all, but I feel that I have not said a thousandth part of that which is in me. When I go down to the grave, I can say like many others: 'I have finished my day's work but I cannot say I have finished my life's work. My day's work will begin the next morning. The tomb is not a blind alley, it is an open thoroughfare. It closes in the twilight to open in the dawn. My work is only beginning.'"

Even they who have accomplished the most in life, when they come to the end of their days, have a sense of incomplete-

ness. They have been unable to do what they dreamed of, and hoped to accomplish. They feel that there is a design yet to be carried out.

"The human mind is built upon a scale that only eternal life can satisfy." Man's wisdom increases as he grows in years, but as his wisdom becomes mature, his life ends. Does the process cease? Both faith and reason predict a continuance of the soul in an environment suited to its growth. New and changing conditions and methods there will doubtless be, but the faculties of the soul will not only be unimpaired but heightened and clarified to pursue the quest for truth.

We Will Meet Beyond The Veil

IN the heart of every man there is a longing for a reunion with those dear to him—his friends, his children, his parents, his companions—those about whom cluster life's dearest memories. He has a wistful longing to see them again. This longing was not implanted as a decoy, nor is it a receding mirage or the capricious beckoning of the rainbow. These soul transfiguring sentiments are but prophecies of what is to be, and were divinely impressed upon his nature.

A great preacher in answering a question of a professor of McGill University said, "Let not any disorganization of the body or disintegration of the material world disturb you and me. You and I have not stepped forth from non-being yesterday that we should fear non-existence tomorrow. Non-existence is the very antithesis of life, and so non-existence cannot become existence. We who are today have been forever, and will continue forever more."

The scriptures are replete with testimonies affirming the reality of life beyond the grave. Christ Himself spoke of it as of a simple fact which does not call for proof or demonstration. He spoke of death in terms of life. "I go to prepare a place for you, that where I am you may be also." "In my Father's house are many mansions." "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

The actuality of the resurrection of the dead; the reality of life beyond the grave; the certainty of the continuance of personality, individuality, spirituality, is attested by the Christ who broke the bands of death and became the first fruits of them that slept. In His resurrected body, He appeared to many, called upon Thomas to dispel his doubts by seeing and feeling. He talked and ate with them, and, with His body, ascended from their presence. Others arose from their graves and went into the Holy City and appeared unto many.

Let us then take heart and if the winter season of death should visit our homes, know that spring is not far behind. Let us not forget the dawn which lies beyond the sunset. Let us make our mortal lives worthwhile and prepare for immortality.—HUGH B. BROWN

Some Thoughts On The Social Message Of The Book Of Mormon

By JEAN WUNDERLICH

CONDENSED FROM THE IMPROVEMENT ERA

"It is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right." (Book of Mormon, Mosiah 29: 26)

The Author

JEAN WUNDERLICH, born in Germany, served the Church in the Swiss-German Mission from 1922 to 1926, principally as associate-editor of *Der Stern* and as a district president. Going to Utah at the conclusion of his mission he engaged variously in editorial work, and in the teaching of German and the study of law in the University of Utah, University of Chicago, and Hamilton College, Clinton, New York. He is now successfully engaged in the practice of law in California, and, with his wife, the former Jane Burlingame of Colorado, and one son, Walter Eugene, now resides in the Rosemead Ward of Pasadena Stake, where he is an active member of the Church.

WHEN Alma the younger began his missionary labours among the Zoramites, he found that they had not only perverted beyond recognition the religion of the Nephites, but that their hearts were set upon gold, silver, costly apparel, and the riches of the world. While they had built up an impressive material civilization, and while many enjoyed great prosperity, there was among them a numerous class of poor people who, because of their lowly station, were deprived of many prerogatives which the rich claimed exclusively for themselves. As is often the case in such communities, they were denied a share in the enjoyment of the very things which they had built with

their own hands. This class distinction was accentuated by a spirit of disdain which the privileged displayed towards the more unfortunate members of their community.

This social inequality had caused a strong resentment among the poor. They were bewildered, unable to find a solution for the difficulties which, they imagined, had been placed in the path of their material and religious life. In their perplexity they were willing to listen to Alma and his missionary companions. Alma's answer to their question (Alma 32: 8; 33: 23) is a panegyric on the spiritual advantages of poverty. Amulek's discourse, likewise, moves almost exclusively on a spiritual plane. Yet, in view of the natural bitterness of his listeners over their social position, Amulek deems it necessary to voice this admonition:

"And now my beloved brethren, I would exhort you to have patience, and that ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them." (Alma 34: 40)

The rejection of violence as a principle of social action is significant politically. History bears out the spirit of Amulek's view that social justice should not be enforced at the point of the sword. When the trial balance of the accomplishments of revolutions is struck, the result is likely to preponderate in favour of social progress through peaceful means.

The advice of Amulek embodies, however, a complete moral vindication of the cause of the oppressed. While the poor believer is admonished to abstain from force and abuse, the rich who entrench themselves in privilege created by their economically superior position and who consider "their brethren as dross," while their own hearts are set upon their riches, stand already condemned. Predatory practices such as those indulged in by the rich Zoramites, by which their fellows are reduced to underprivilege and abject poverty, make sinners of those who resort to them. Thus Amulek's warning to keep the social peace most assuredly provides no justification for a privileged position of the rich.

Today, leadership in the field of economic justice is a responsibility shunned by many churches, yet it is a responsibility the assumption of which is expected more and more of organized religion. The Book of Mormon clearly warrants the conclusion that the Church may properly promulgate ideals of distributive justice and take steps to shape the economic morality of its members.

At a time when Alma still occupied the political office of chief judge among the Nephites, "seeing all their inequality" he "began to be very sorrowful." This condition, more explicitly described in Alma 4: 12, was to him "a great source of lamentation," sufficiently great to induce him to resign his secular office and devote himself exclusively to the ministry. From that time on we encounter in his reform work a constant indictment of inequality.

The lesson is evident. Glaring inequality among the people of God is not desirable under the divine plan. The prophets of old recognized more clearly than we are willing to admit today that liberty and equality are twins and that liberty cannot be fully realized without equality.

Alma's example contains, however, this other equally important lesson: the avenue to equality is through the Church. Here again the proper approach to the problem is spiritual. Otherwise it would be paradoxical for Alma to resign political power at the very moment he desires to bring about a social reform. But Alma, in the years of his political life, has learned that "the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God." (Alma 31: 5)

Therefore, he does not rely on reform by law, nor on an enforced equality, but through the spiritual message of the Gospel he hopes to "stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and



Angel Moroni
Monument

craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them." (Alma 4: 19)

And thus we gather from the words and experience of Alma the inherent limitations of all law and of all government.

That the solution of social difficulties must be sought on the spiritual plane is evident from another problem on which the Book of Mormon touches—that of economic depressions. The Nephites were not immune to these recurring changes in their economic life, and this in spite of the fact that they appear to have had a commodity currency and free coinage of silver. (Alma 11: 5-19) Some of the causes assigned for depressions today were not available as explanations for the bad times of Book of Mormon history. There was, for instance, no problem of imports and exports, of tariffs, and of foreign exchange. There were, of course, such external causes as drought, poor crops, epidemics, and wars. Yet, throughout the Nephite record only one ultimate reason is given for changes in the business cycle, namely, "And it came to pass that they did repent, and inasmuch as they did repent they did begin to prosper." (Helaman 4: 15)

Just as in the case of social progress, the factors underlying economic conditions are spiritual. Even the unbeliever will concede that every explanation offered for our present economic ills may be reduced ultimately to a spiritual cause. In the end it is always the moral character of man that determines his economic behaviour.

The Nephites, therefore knew and experienced again and again during their history that the way out of depression is a renewed interest in spiritual things.

The theme needs no elaboration. It is well summed up by one modern authority on business cycles:

"But what causes these fluctuations in business and prices? Statistics show that crises are caused by spiritual causes, rather than financial, and prosperity is the result of righteousness rather than of material things. These spiritual forces are the true fundamentals of prosperity." (Roger W. Babson)



'My will not thine be done' turned paradise into a desert. 'Thy will not mine be done' turned the desert into paradise and made Gethsemane the gate of Heaven.

—Pressense

The Protestors Of Christendom

By JAMES L. BARKER

CONDENSED FROM THE IMPROVEMENT ERA

V. REVELATION REPLACED BY DEBATE AND IMPERIAL EDICT

“THIS people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

“But in vain they do worship me, teaching for doctrines the commandments of men.”—Matthew 15: 8, 9

Continued

IN 359, Constantius called a general council to restore the peace of the church. The eastern bishops assembled at Seleucia and the western bishops at Rimini in Italy. A moderate Arian statement of faith, drawn up at the headquarters of the emperor at Sirmium, declared the Father and the Son to be similar *in all things (kata panta) according to the scriptures*, and the term *ousia (substance)* was rejected. Under pressure of the emperor, who had first caused the expression *in all things* to be dropped, the decision was accepted by the western bishops at Rimini. Then, Constantius, with threats and force, caused the western bishops to sign the formula as modified by another council at Constantinople. Owing to division, the synod at Seleucia did not arrive at any real conclusion. However, it sent representatives to the emperor and these were compelled to accept the symbol of faith and, after it had been modified by the council of Constantinople (360), it was sent to the bishops everywhere for their signature under threats of exile.

The banishment of Bishop Liberius of Rome occurred in 355 and the Arian Felix was elected, “by antichristian wickedness” as Athanasius puts it, and ordained bishop of Rome.

Bishop Liberius had stood with firmness for Athanasius and the Nicene faith, but he was unable to withstand banishment.

However, in defence of Liberius, Athanasius, *History of the Arians*, 41, says, “But Liberius gave way, after he had been two years in exile, and subscribed for fear of threatened death.



Valley of Jehosaphat from Mt. Olives

Yet this shows only their violence and Liberius' hatred of heresy and support of Athanasius as long as he had a free choice. For that which men do under torture, against their original intention, ought not to be considered the will of these terrified persons but rather that of their tormentors." (Shotwell and Loomis)

Yet Athanasius is not known to have raised any objection to the over-awing conduct of Constantine in the Nicene Council and the exercise of imperial force in behalf of the Nicene faith. The most famous leaders of both parties did not object to the use of force, provided they benefitted by it, and the most famous fathers of the Athanasian party later defended its use.

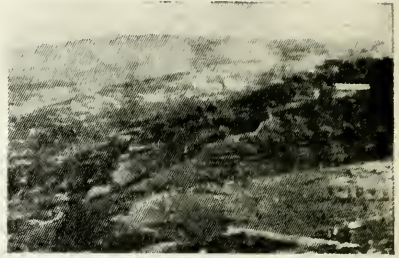
Both the Athanasian and the Arian parties considered themselves as constituting the "catholic (that is, universal) church" and, in fact, whichever party had the might of the emperor behind it was the "catholic church." Had the emperor always been Arian, the power of the state would have been used in continuous support of Arianism, and Arianism would have been the orthodox faith of the "catholic church," and Athanasianism or the Nicene creed would have been heresy.

Throughout the fourth and fifth centuries, the emperors frequently decided in favour of one bishop as against another and approved or condemned doctrines: "In the edict of the year 543 that emperor (Justinian) condemned nine of Origen's propositions, and added his name to the list of heretics who were anathematized by all bishops and abbots at the time of their installation. In this wise Origen was numbered among such heretics as Sabellius, Arius, and others. . . ."

"After the decree condemning Origen and his writings had been published, the authorities immediately proceeded to put it into execution (by force)." (Funk)

From 379 to 395 Theodosius the Great, though, except for three years, not sole ruler, exercised the real power in both east and west. Like all western emperors, he was Athanasian; and he was the first emperor to be baptized in the Nicene faith. He enacted more rigid penalties against paganism and against all non-Athanasian Christian sects, henceforth termed heresies. "Soon after his baptism, 380, he issued, in connection with his weak co-emperors, Gratian and Valentinian II, to the inhabitants of Constantinople, then the chief seat of Arianism, the following edict:

"We, the three emperors, will, that all our subjects adhere to the religion which was taught by St. Peter to the Romans, which has been faithfully preserved by tradition, and which is now professed by the pontiff Damascus of Rome, and Peter, bishop of Alexandria, a man of apostolic holiness. According to the institution of the apostles and the doctrine of the gospel, let us believe in the one Godhead of the Father, the Son, and



Valley of the Kings
from Mt. Olives

the Holy Ghost, of equal majesty in the Holy Trinity. We order that the adherents of this faith be called *Catholic Christians*; we brand all the senseless followers of other religions with the infamous name of *heretics*, and forbid their conventicles assuming the name of churches. Besides the condemnation of divine justice, they must expect the heavy penalties which our authority guided by heavenly wisdom, shall think proper to inflict. *Cod. Theod.* xvi. 1, 2." (Schaff)

At the instigation of the Athanasian bishop, Ithasius, a Spanish bishop and six members of his sect including one woman, were tortured and beheaded with the sword at Treves in 385. This "is the only instance of the bloody punishment of heretics in this period, as it is the first in the history of Christianity. But the propriety of violent measures against heresy was henceforth vindicated even by the best of the fathers of the church." (Schaff)

A number of Germanic tribes had accepted Christianity. The West Goths were in part converted by the Arian bishop Wulfila, who translated the Bible into the Gothic language. The East Goths adopted Arianism in the fourth century. The Lombards at the time of their invasion of northern Italy had already adopted Arianism. The Rugi, the Burgundians and the Vandals, either all were or became Arian.

Thus the faith of the Roman emperors, and especially the faith of Theodosius and Justinian, determined the faith of the Christian world. ". . . it was always to him (the emperor) that the council owed its formation, to him that it looks for its programme, its general direction, and above all for the sanction of its decrees. If, as Theodosius, the emperor, is distrustful of formulas and is more willing to rely on persons, it is he (the emperor) with whom one is to be in communion. And on what does he base his decision? On his personal appreciation of the situation. Theodosius is Nicene, like all the occidentals; called to govern the orient, he indicates to it as types of orthodoxy the bishops of Rome and Alexandria . . . a bishop, especially an important bishop, who desires to live quietly in peace, must be careful not to contradict the official dogmas and, in general, the manifestations, even religious, of the governmental will." (Duchesne)

Unless additions or changes were made as divinely directed, it was the duty of the Church to preserve the organization, the constitution, and the doctrines, once given by the Saviour direct or by Him through the apostles. The "Universal church" (now and to remain Athanasian) was founded neither in the scriptures nor in the traditions of the Church as recorded in the first two centuries by Church writers. The officers of the Church were no longer the same, nor had they the same powers. The government of the Church had become despotic, and the people no longer had any voice in any matter—not even as to whether they should belong to the Church or not. Liberty of conscience no longer existed—a real ethical or religious life was impossible. The Church of the Master had disappeared from the face of the earth; another that had taken its place did not rest on the rock of revelation, but on despotic power.

Bristol District Conference

THE morning session of the Bristol District Conference was called to order by President Wm. C. McCormick at 11 a.m. on Sunday, December 3rd, in the Bristol Chapel. After the preliminaries, Brother McCormick urged the saints of the District to observe the principles of Christian love in their entirety. Representing the Relief Society, Sister Lillian Starbuck pointed out that true love was shown by service to others. Elder Jack H. Adamson spoke on the subject, "As a man thinketh in his heart, so is he," and Elder Samuel S. Musser concluded by exhorting the saints to place their faith in God, and to sustain and support His servants on earth—the leaders of the Church.

The second session, opened by Brother McCormick at 3 p.m., was devoted to talks from the Mission representatives. Elder Samuel S. Musser spoke on the need of unity in the ranks of the Church, and its achievement through loyalty to the principles of the Gospel of Jesus Christ. Elder Jack H. Adamson preceded President Hugh B. Brown, pointing out the beauties and significance of the restoration of the Gospel.

President Brown concluded the conference by fervently declaring his *knowledge* of the divinity of the Church of Jesus Christ of Latter-day Saints which has been restored in these latter days. "I know that Jesus Christ is the Son of God and the Saviour of the world. I know that He lives," testified President Brown, and he concluded by leaving his blessings with the saints of the district.



From the Mission Field

DOINGS IN THE DISTRICTS

Leeds

A baptismal service was held on Saturday, November 4th, for Walter Ernest Hoskins, who was baptized by George H. Smith and confirmed by Halifax Branch President Frank Holroyd.

On Saturday, November 11th, Hilda Pitts was baptized by Bradford Branch President Tom Elking-

ton and confirmed by George Pitts; and Frances Elizabeth Maud was baptized by Brother W. Taylor Smith and confirmed by Brother John Brandbury.

The Bradford Branch M.I.A. held a Song and Drama Festival, attended by 40 members and friends, on Saturday, November 18th. The Bradford Gleaner Girls won the singing contest, and the drama was won by Batley Branch.



PERSONAL

HOSKINS-SMITH—Brother Walter E. Hoskins was married to Sister

Marjorie Smith at Halifax on Saturday, November 11th.



DEATHS

COOKE—On Saturday, November 11th, Brother Horace Cooke, aged 49 years, lost his life while saving a fellow work-mate who was overcome by gas in a sewer-well at Batley.

FORWARD—Funeral services for Thomas Forward, father of Branch President Hayden Forward, were held on Thursday, October 26th. Brother Albert Perry of the Welsh District Presidency conducted the services and dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange,
5, Hadden Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
16, Austin Road.
- Great Yarmouth:**
Johnson's Rooms,
Northgate Street.
- Grimbsy:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L.D.S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L.D.S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
Wolverhampton.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

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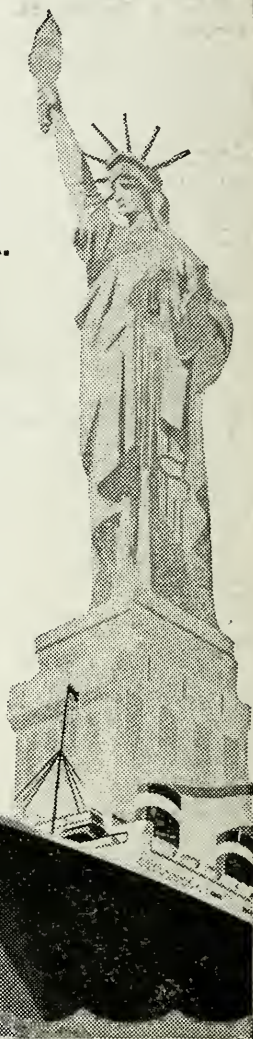
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